

A
Devonshire HOSPITAL:
BEING A
TREATISE,
SHEWING,

How the POOR of the County of *Devon* may be maintained and provided for, in their respective Parishes, in a better and more plentiful Manner than now they are, and for half the Charge they now cost in Poor-Rates.

THAT the Saving half the Charge in Rates, (which Half may be about 20,000 *l. per Annum*) is far short of the other Advantages arising thereby to the Publick.

THAT the Whole may be effected by the Justices of the Peace, without building of Work-houses, or raising of Stocks; and without abating of any particular Person of the weekly or monthly Relief he or she now receives.

ALL known Objections answered, as to the Lawfulness, Reasonableness, and Feasibility of putting the Whole in Practice: With fit Precedents placed thereunto.

By a PHILLO DEVONIAN.

SOME other Advantages, besides what relates to
Poor-Rates:

An orderly Educating of
Children.

Preventing Filchings, and
small Felonies.

Preventing stealing of Hor-

ses, and Robberies on the
Highway.

Preventing Exportation of
Wooll, &c.

Printed at EXON by E. FARLEY at *Shakespeare's*
Head, 1727. [Price 1s. 6d.]

DEVONSHIRE HOSPITAL BEING A TREATISE

SHOWING

How the POOR of the County of Devon may be maintained and provided for, in their respective Families, in a better and more plentiful Manner than now they are, and for what Charge they now cost in Poor Rates.

That the Saving of the Charges in Rates (which may be about 1000000 per Annum) is for the Benefit of other Advantages arising thereby to the Publick.

That the Whole may be effected by the Justice of the Peace, without building of Work-houses, or raising of Stocks; and without any other particular Action of the weekly or monthly Rate to be now received.

A Plan of the proposed Plan is annexed as to the Law, and the Reasonableness, and Feasibility of putting the Whole in Practice: With the Provisions placed thereunto.

By a Philo Devonian

Some other Advantages, besides what relates to Poor Rates:

- | | | | | |
|-----------------------------|-----------------|--------------------------|-----------|---------------------------|
| Preventing Stealing of Hor. | Small Felonies. | Preventing Filching, and | Children. | An orderly Education of |
| | | | | Children. |
| | | | | Preventing Education of |
| | | | | Highway. |
| | | | | Loe, and Robberies on the |
| | | | | Wool, &c. |

Printed at EXON by R. FARMER at the Shakespeare's Head, 1727. [Price 1s. 6d.]

THE PREFACE



THE PREFACE.



DUE Care taken for the Relief of the *Poor*, is an Act, first, of great Charity towards Almighty God, who requires it of us: He hath left the *Poor* as his Pupils, and the *Rich* as his Stewards to provide for them: It is one of those great Tributes that he justly requites from the rest of Mankind, which, because they cannot pay to him, he hath scattered the *Poor* among the rest of his Substitutes and Receivers.

Secondly, I T's an Act of great Humanity among Men; Mercy and Benignity is due to the very Beasts that serve

The PREFACE.

us, much more to those who are Partakers of the same common Nature with us.

Thirdly, IT is an Act of great civil Prudence, and political Wisdom; for Poverty in it self is apt to emasculate the Minds of Men, or at least it makes Men tumultuous and unquiet. Where there are very many Poor, the Rich cannot long or safely continue such: Necessity renders Men of phlegmatick and dull Natures, stupid and indisciplinable; and Men of more fiery or active Spirit, rapacious and desperate.

IT's observed by those who are capable of making the Observation, that more are cut off in one Sessions at the *Old Bailey* by the Sentence of the Law, than are in three Years in other Counties, and yet the Goals are never the emptier: Idleness and Poverty, and want of a due Provision for the Employment of indigent Persons, and the Custom of a loose and idle Life, daily supply, with Advantage, the Number of those who are taken off by the Sentence of the Law. And as the Multitudes of poor, necessitous, and uneducated Persons encrease, the Multitudes of Malefactors will encrease, notwithstanding the Examples of Severity: So that upon the whole, the Prudence

The PREFACE. iii

dence of Prevention, as it is the more christian, so it will be more effectual than the Prudence of Remedy.

THE Prevention of Poverty, Idleness, and a loose and disorderly Education, even of poor Children, would do more Good, than all the Severities that the Law inflicts, and render Severities less frequent.

NOW, this homely Treatise is an Essay in order to demonstrate, that the Default is not in the Legislative Power, for we have already good Laws, as well for preventing as punishing Offenders, whereof the great Trust is reposed in Justices of the Peace, at whose Feet I have attended more than fifty eight Years, and growing old, bequeath them this Paper as a Legacy. Mean time, as there want not good Laws, so we especially in Devon want not fit Employments, in order to gain an honest Livelyhood.

Vae Tibi si praes, et non prodes, sed vae gravius si quia praesse metuis, prodesse refugis. St. Bernard.



A Devon-

ence of Prevention, as is the more christian, so it will
be more effectual than the Prudence of Remedy.

THE Prevention of Poverty, Idleness, and a loose
and disorderly Education, even of poor Children, would
do more Good, than all the Severities that the Law inflicts,
and render Severities less frequent.

NOW, this homely Treatise is an Essay in order
to demonstrate, that the Defect is not in the Legi-
slative Power, for we have already good Laws, as well
for preventing as punishing Offenders, whereas the great
Fault is repeated in Justice of the Peace, at whose Feet I
have attended more than fifty eight Years, and growing
old, bedeweth them this Paper as a Legacy. Mean time,
as there want not good Laws, so we especially in Devon
want not fit Employment, in order to gain an honest
Livelihood.

The Title is plain, as you perceive, for we give in it
quite precise notions, precisely repeated, St. Bernard.





Λ

Devonshire Hospital:

BEING A

TREATISE. &c.



IT was a Saying of the wisest of Men, *He that despiseth small Things, shall fall by Little and Little.* And the Saying is not only true of particular Persons, but of Families, Parishes, Counties, yea, and Kingdoms too. The Intent of this Essay is of a low Nature: He that shall write in Imitation of *Moor's Utopia*, or his Successor's *Atlantis*, Dr. *W. World in the Moon*, or Dr. *H. Terra Australis incognita*, in a Stile equal to their Wit and Fancy, need not invite Readers, or a candid Acceptance. But this Treatise is in a homely *Devonshire* Stile, not ntended to please any one's Fancy, wherein the Writer promiseth himself to be rewarded with Contempt and Railery, not without

A

the

the Censure of Pride and Folly ; considering, that some Persons of great Parts and Quality have condescended to write on the same Subject, without Success: And, indeed, those honourable and worthy Patriots who so condescended, have mentioned it as necessary to obtain some new Acts of Parliament, in order to make their Sentiments practicable. Mean time, 'till those new Laws are made, (and when they will be made, no one knows) their Proposals will remain in *Embrio*: And, indeed, their Parts were too great for so low a Subject: *Non vacat Exiguis, &c.* This is intended for Overseers of the Poor in Country-Parishes in *Devon*, who need not be told that their Poor are numerous and chargeable, the Relief afforded them short of their Complaints, and as to many short of their Need. At the same Time, 'tis not easy to resolve who are the greater Complainers, and have most Cause to complain, whether the Receivers or the Payers. If you, who are Overseers of the Poor, do not afford the Poor such a Supply as, together with their own Labour and Industry, is a comfortable Subsistence, you wrong them; if you afford them more, or permit them to be idle, you wrong all those whose Money you collect for their Use: So that you are in a Straight, wherein, without due Caution, you may err. A Ship between *Scylla* and *Charybdis* had need of a good Pilot: Yours is only a Journey by Land; and therein an ignorant Person, well acquainted with the Way, is a better Guide than a Map drawn by a skillful Mathematician.

BUT not to tire your Patience with a tedious Preface, I shall briefly give you an Account of the Design of this Paper;
First,

First, T O shew you, how the Poor of this County of *Devon* may be maintained in their respective Parishes, in a far better Manner than now they are; and for less than half the Charge they now cost.

Secondly, T H A T the saving half the Charge they now cost, (which Half may be about twenty thousand Pounds *per Ann.*) is far short of the other Advantages that otherwise will thereby arise to the Publick.

Thirdly T H A T all this may be effected without the Help of any new, or Breach of any former Law; without building of Work-houses; or raising of Stocks; without any Abatement of the Relief that particular Persons receive who now receive Relief, and are maintained by the Parish.

Fourthly, A L L known Objections answered, as to the Lawfulness, the Reasonableness, and Feasibleness of putting the Whole in Practice; with fit Precedents prepared in order thereunto.

Fifthly, H O W Justices of Peace, (*volens nolens*, as to all others) in all Towns and Parishes, may put the Whole in Practice.

BUT that you may not be startled at the seeming Contradiction, of maintaining the Poor in a more plentiful Manner, and for half the present Charge; it may be said, If true, it's paradoxical, and needs an Explanation.

TO allay somewhat of the Strangeness, before I come to a full and direct Answer; you may observe, That about forty or fifty Years since, in your respective Parishes, the Charge to the Poor was short by one Half of the present Charge: And then, *what hath been, may be.*

THERE was a Time, and that not long since, when there were no Poor-Rates, and none at present, save in *England*; and yet there were always Poor in all Ages and Places, and as we may reasonably suppose, not unprovided-for, Poor ever were, and ever will be; and the Rich cannot be without them. Here they were maintained by voluntary Contributions, collected by proper Persons thereunto appointed, chiefly by Church-Wardens, which did not amount to the twentieth Part of what is now collected: And then a Distinction was made between the honest, innocent Poor, and those who became so by their idle and vicious Courses.

Mr. Carew, a Justice of Peace, in his Survey of *Cornwall*, written before the Statute for making Rates, gives an Account how the Poor in that County were maintained, *viz.* That the Church-Wardens brewed a Barrel of Ale at their annual Feasts, and thereto invited the whole Parish, chiefly the younger Sort, where every one gave something: And 'tis observed, that where Persons receive somewhat for their Money, though small in Value, they will give more than otherwise. Well, the Ale being paid for, the Overplus remained for the Poor.

IN near half this County next to *Cornwall* those Feasts are still continued by the Name of Revels: In some Parishes many Hündreds meet, and much Ale is drank, but the charitable Collections, if ever used, are now forgotten.

BUT leaving the *Cornish* Feasts and Ale, come we into *Devon*, and first observe, *How much the Charge to the Poor in Parish Rates may at present amount to?*

BY an Account printed in the Year 1696, the Poor-Rates of *Devon* are computed at 34,764 *l. per Annum*; they are now to near 40000 *l.* besides what they receive by begging or other Gifts, which may probably be more than the Rates; and the Money and Time spent by idle, disorderly Persons in Ale-Houses, and other ill Ways, may exceed either of them.

Secondly, *WHAT* hath occasioned such excessive Charge? For as 'tis commonly said, *The Knowledge of the Disease is half the Cure.*

THE first Cause of the Increase of the Charge to the Poor, was an abusive Construction, or rather an erroneous Practice, relating to the Statute of 43^d *Eliz.* c. 2. Doubtless, that Law was well intended and well expressed for employing all Sorts of Poor, that is, all Persons, whether married or unmarried, as having no visible Means to maintain themselves, nor ordinary and daily Trade whereby to get their Living; which was to make all Persons industrious in their proper Callings, and

and prevent their being chargeable. And next, Care was taken by that Law (had it been fully executed) to provide Work, in order for a Livelihood for such as could work; Punishment for those that would not, and Bread for those who could not.

THAT Statute is by some called *Pool's Act*, because a Gentleman of that Name was chiefly concerned in penning and procuring thereof, of whom there is this Story:— That coming home to his Country-Seat, he went to see his Labourers; and coming near, unseen, and hearing them busy in talking, stopt to hear their Discourse, which happened to be on a Question, *Whether they had best to leave Work, or else to work an Hour longer?* Some were for working an Hour longer, alledging, they had Time enough so to do, and that a Penny gained thereby might do them good when old; and those were likely to have been the Majority, and to have carried the Vote, 'till a Senior of the Company having obtained Audience, spoke to this Effect:— *Our Master hath been at London, and got a Law made, that all the Lands in the Parish are to be charged towards our Maintenance when we are old.* This was presently believed, and then 'twas resolved, *That the working an Hour longer was altogether needless.* It had been no small Pleasure to the Gentleman in being Successful in procuring the said Act; and afterwards, no small Mortification to see himself, on a sudden, baffled therein by his own Country Clodpates.

SO that abusive and wretched Construction was the first Cause of increasing the Charge to the Poor: For, as 'tis commonly

said, *Ill Manners procure good Laws*; herein the Reverse was true, a good Law procured ill Manners.

THE second Cause that occasioned the Increase of the Charge to the Poor was *Idleness*; and that was the Effect of what is before-mentioned; the Effect naturally following the Cause.

AND the next Cause is *Excessive Expences, and wastful Ways of Living*. There is not only more Brandy, Ale, &c. drank than formerly, but more Ale-Houses and Brandy-Shops; more is spent in such Houses than is easily believed, did not their Payments for Excise manifest it. The Excise in the Year 1696 was computed in *Devon* to be 34,523 *l.* yearly, now far more; and in such Houses, chiefly, where no Travellers come, save Vagrants; nor scarce any others that pay Rates and Taxes: So that their Drink costs them at the Rate of or near four Pounds a Hoghead; and their Bread is proportionably chargeable, being the finest Wheat-Bread the Bakers sell.

Drink at 3 d.
per Quart,
138,092 *l.*

NOW, in order for reforming the said Abuses, and so as the aforesaid Act of Parliament may be put in Execution, according to the true and genuine Intent thereof, (for that Act of Parliament shall be the only Subject of this Treatise) *It is first to be observed*, That the Statute of 43 *Eliz.* directs the Nomination of Overseers of the Poor to be by two or more Justices of the Peace, of the most substantial Housholders; so that no Man who is not a Housholder is qualified for that Office.

Every substantial Householder is presumed to understand House-keeping, and how to provide for a Family ; and if he knows how to provide for one Family, cannot but know how to provide for more Families than one. That being an Office of Trouble, those who are *substantial Householdors*, who are the Men the Act of Parliament directs, as fit for that Office, do in a great Measure shift it off to Men of small Estates, and to *Tenants* who have only Estates at an yearly Rent, and such are commonly abated for Taxes. Such, indeed, may gather and pay Money : It cannot be expected that they should attempt to reform the idle and disorderly Persons, being themselves over-aw'd by the Poor ; and if the Poor have not their Demands, (being always at Liberty) will complain, and get Warrants from Justices of the Peace. Such Officers, who can badly afford Time to travel seven or ten Miles, especially in busy Times, when the Poor are most apt to complain, and being seldom allowed for such Journeys, will give the Complainers much beyond their Need, without concerning themselves to inquire how they are imployed : So that the most clamorous and idle Poor get the largest Pay, and Idleness is thereby encouraged ; and so shift off the Office in the Year with as little Trouble to themselves as possible. Yet when a Controversy is between two Parishes, as to the Settlement of a poor Family, there wants no Courage in the best Inhabitants, which is sure to become chargeable to both Parishes, and the Family in Controversy often made poor thereby, who otherwise might have never been so ; at the least, one Parish loseth more than the other gets.

IF the same Zeal, Cost, and Industry were employed in reforming the idle and disorderly Poor of their own Parishes, not only themselves and the Parish would be much better Gainers, but the Wellfare of the Parish would be thereby advanced.

THE settling of Parish-Officers in this Affair of the most substantial Household-ers, is the first Thing the Act of Parliament directs, and first and chiefly to be considered of; for if due Care be not taken in that Particular, no Reformation or Amendment can be expected: And therefore it seems necessary, that a fit Number, as five, six, or seven of the principal Inhabitants do, by Writing under their Hands, agree, that one or two of them be, yearly, Overseers of the Poor, and the rest, or some of them, present or assisting in all publick Meetings, which might be once in a Fortnight; and the Number again made up, by the Choice of the major Part of the Parishioners, when any dies or goes off.

THE Method to be so agreed unto and subscribed may be to this Effect:

FORASMUCH as of late Years the Poor of our Parish of S. have much encreased, and been more chargeable than in former Years; and the Parishioners in general being desirous that the Poor may be sufficiently provided for, and withal, that their Poverty may not be occasioned by Idleness, but may be duly employed in some honest Labour, according to their respective Capacities: And that the Overseers of the Poor

B

for

for the Time being, and from Time to Time, may not want fit Assistance; It is concluded and agreed upon by the Parishioners at their publick Meeting for this Purpose appointed, that seven of the Parishioners and principal Inhabitants be made choice of to assist in all Parish-Affairs, especially in Affairs relating to the Poor; and that three or more of them do meet in the usual Place for paying the Poor once in two Weeks, on Sundays after Evening-Prayer, to enquire how such Persons are employed who have no visible Means, save their Labour, to live by; and to learn how such are daily employed, and to take care that they be duly employed; and such punished as shall be found refractory, as the Justices of the Peace shall order, whose Allowance in this Affair is requested. The Persons so chosen are A. B. C. D. &c. and if any of them die, or go from the Parish, the Number to be made up by the Choice of the Majority of the Parishioners; and may, if thought fit, be called Guardians for the Poor.

Dated at S. aforesaid, under our Hands, this ———

Day of ——— 17——

THE Assistants being thus settled, it's necessary that they unanimously agree not to charge the Parish so much as one Penny for their own Labour or Expences; and then to consider the Duty of Overseers of the Poor, the Advantage to the Publick by a due Discharge thereof, and the Damage to the Publick and Penalty on themselves in Case of Neglect or Omission.

IT's the Duty of the Overseers of the Poor to take care, that all Persons, married or unmarried, having no visible Means,

Spinning (11)

Means, save their Labour, be constantly and duly employed in some lawful Employment. By the Way observe, the Act of Parliament doth not say all the Poor, but *all Persons* not having, &c. So that all Persons not excluded, are included. Now, some of the Advantages that necessarily arise by a due Execution of this one Branch of the Statute, and the Damages, both publick and private, by omitting the due Execution thereof, may be observed in these Particulars:

IT's computed, and likely to be true, that in the Town and Parish of ——— those who live by begging, and others not better employed, may amount to one hundred Persons. By the Way observe, he that in an Hour gets one Penny by begging, cheating or stealing, gets nothing, as he is a Member of the Common-wealth; for whatsoever he gets, another loseth.

THOSE hundred Persons in ——— were they employed in spinning,

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Each of them might in a Day earn ———	000	00	04
All of them in a Day ———	001	13	04
In a Week ———	010	00	00
In a Year ———	520	00	00

SO much is lost every Year in that Parish, and to that one Parish by the Idleness of an hundred Persons; and so much proportionably lost to every other Parish, according to the Number of idle Persons therein.

HAVING observed the Damage to a particular Parish by the Idleness of an hundred Persons therein, next take Notice of the Damage to the Kingdom thereby:

Each Person in a Day might spin half a Pound of Wooll.

An hundred in a Day fifty Pound.

In a Week three hundred Pound.

In a Year fifteen thousand six hundred Pound of Wooll.

THIS fifteen thousand six hundred Pound of Wooll not being wrought up in ——— is carried beyond Sea, where two Pound of that Country Wooll being added to each Pound of *English* Wooll, the fifteen thousand six hundred Pound is made forty six thousand eight hundred Pound.

SO we are hindred in every Year of selling so much Cloath and Serge as forty Six thousand eight hundred Pound-weight of Wooll will make, by the Idleness of an hundred idle Poor.

IN *Devon* there are not so few as a thousand Persons who live by begging, or are worse employed. The Damage to the County, according to the former Computation, amounts to 5100 *l.* yearly. The Damage to the Kingdom is the Loss of working, making and selling so many Yards of Cloath and Serge yearly, and in every Year, as forty six thousand eight hundred Pound of Wooll will make.

If objected, THAT if a thousand Persons in *Devon* were employed in spinning, more than are now employed, and should spin

spin three thousand Pound of Wooll weekly, beyond what is now spun, that then the Market would be over-stock'd with Yarn.

Ans. IT's manifest by what is before observed, that for every thousand Pound-weight of Wooll that shall be wrought up in *England*, beyond what is now wrought, there would be a Demand from beyond Sea in every Year for so much Cloath and Serge as three thousand Pound-weight of Wooll will make, over and beyond the present Demand; and so proportionably for any greater Quantity of Wooll that shall be so wrought, beyond the Quantity that is now wrought.

SO that it is easy to see, that by the Laws already made, Particularly the Statute of 43 *Eliz.* c. 2. before-mentioned, and 7 *Jac.* 1. c. 7. and a due Execution of them, according to the Letter genuine, and true Intent and Meaning of them, and the Method hereby proposed being in all Things, as is conceived, agreeable with those Laws, all our Wooll would be wrought up in *England*; Demands from beyond Sea greater; Wooll dearer; Work for the Poor plentier; Lands improved; Wages greater; and Exportation of Wooll prevented.

ON the other Hand, it's computed by those who are qualified to make the Computation, that a third Part of the Wooll of *England* and *Ireland* is carried into other Countries; and by such Mixture as aforesaid, that third Part is made as much as the other two Parts: And so one Half of our woollen Manufactures

Manufactures is carried off and lost, and foreign Markets supplied by what is wrought in other Countries of our Wooll; and being wrought by those who work cheaper than *Englisbmen*, our Loss is the greater: And what adds to the publick Damage is, that the Wooll exported is not paid for in Money, but in Brandy, &c.

ANOTHER Advantage by imploying the meaner Sort as the Statute directs, that is, all such as have no visible Means, save their Labour, to live by, will prevent filching and stealing.

THE Lord Chief Justice *Hales* long since observed, that notwithstanding the great Numbers of Offenders that were yearly cut off by the Sentence of the Law, and the severe Punishments inflicted on others; yet a new Supply still filled up the Goals, and the Numbers of such rather encreased than abated. For preventing so great a Mischief, that noble Judge recommended Work-houses, and a constant Care in employing the meaner Sort: And it's generally observed, that those who are common Pilferers are of the idle and disorderly Sort, who neglect honest Ways of living. And it's likewise observed, that thievish, pilfering Persons begin in small Matters, the Practicers in the black Arts are improved therein by Degrees, and commonly such at first steal from those who are most unlikely to be at the Trouble of a Prosecution; for that the Prosecution of stealing a Hen will cost the Prosecutor more than two Sheep.

*Nemo repente
Nequissimus.*

NOW,

NOW, a fit and honest Employment will refine their Temper, and the Effects of their honest Labour become pleasant, in preserving their Reputation and Credit; make them well respected in their Country, by being useful and beneficial Members of the Common-wealth. And as the Poor cannot live without the Rich, so the Rich cannot live without the Poor, but are mutually beneficial to each other. An honest Employment will fence against Necessity, the frequent Temptation to stealing.

AND that none may expect Connivance when they steal from such as are unlikely to prosecute them, in respect of the Charge necessarily incident thereunto; some Parishes have found good Success in agreeing together, that for all Felonies, Petty Larcinies, and Filchings of Roots and Fruits in Gardens and Orchards, committed in their respective Parishes, the Costs of the prosecuting such Offenders should be borne at the publick Charge of the Parish, and paid out of the Poor-Rate, by subscribing an Agreement to this Effect:

Parish of B. *§.* **F**ORASMUCH as several Felonies, Petty Larcinies, and other Pilferings, have of late been committed in our said Parish of B. and Offenders not prosecuted, by Means of the necessary Charge incident thereunto, so that Offenders are hardened in such their Practices: Now, for preventing, discovering, and punishing such

such Offenders, we, the Parishioners of the said Parish of B. being met by Appointment for that Purpose, do unanimously agree, that from and after the Date hereof, all Prosecutions for Felonies, and Petty Larcinies, and Pilferings, in Corn-Fields, Gardens and Orchards, committed within our said Parish, and the Offenders thereof convicted, shall be born, paid and discharged at the equal Charge of the Parishioners, in proportion to the Rate to the Poor, and paid by the Overseers: And that 2 s. 6 d. be paid to the first Discoverer of every such Offender.

Witness our Hands at B. at a Meeting for this Purpose by Appointment at ——— this ——— Day of ———
Annoq; Dom. 17——

THE subscribing such an Agreement, and publishing thereof, hath had very good Success, and preserved the Owners Sheep and Poultry generally in Safety.

AND as this would destroy the Cockatrice in the Egg, so the Care in employing, and Diligence in examining how such are employed, would discover others already hardened in Felonies. No Man can be at the same Time at various and distinct Places: He that is employed in his lawful Calling, cannot at the same time be guilty of any ill Act at another Place far distant; it being the common Question in examining Criminals after a Felony committed, where they were
 such

such a Day and Hour; and the proving by credible Testimony, that at the said Time when the Felony was committed they were at a great Distance, is their common Security to manifest their Innocency.

THE Method thus settled and agreed unto, seems to be a Preservative against almost all Felonies; especially Highwaymen, Burglars, Horse-stealers, and all other Mumpers, of which the Particulars before-mention'd are some of the Species, the word *Mumpers* being the Genus that includes them all: Of which Number it hath been reputed, and on too much Ground believed, have long been a great Number, enlisted in a Society under a Government chosen amongst them.

Quest. WHAT if Parish and Parish-Officers will not so agree on such Measures as the Justices of Peace (pursuant to the Acts of Parliament) shall recommend?

Ans. THE Advantages which will manifestly arise to every particular Person, by assisting and joining with them therein, (of which some are before and herein after-mention'd) as increasing the Price of Wooll; improving the Value of Lands; making Work plentier; Wages in the Woollen-Manufactures greater; preventing Filching and Stealing; maintaining the Poor for less than what they Cost, and for less than half the Charge, and yet better than now, are such Inducements, humanly speaking, as will be thought to prevail on all Persons whatsoever.

Quest. BUT what if all these and many other Advantages will not prevail?

Ans. THOSE who will not be prevailed on by the Obligations of promoting their own, and the Benefit of the Publick; those who will not be so wrought on by the preceptive Authority, must be brought to feel the coercive Power of the Laws. Almost all Parish-Officers are nominated, placed, continued, and discharged by Justices of Peace, and are all under their Government, in punishing all Neglects and Omissions. All Overseers of the Poor are nominated by the Justices, who put in such Housholders as they think fit, and are not obliged to take any Notice who are recommended by former Officers or Parishioners; and may, by Re-nomination and Consent, continue the same as long as they please. And as they are Gentlemen of the best Parts, Quality and Estates, may well be presumed, by their Advice and Direction, to influence all Parish-Officers; But much more by their Authority as Justices. And there are so many Acts of Parliament relating to Overseers of the Poor, and such severe Penalties to be inflicted on them, in case of Omissions or Neglects, of which, for the most Part they are ignorant, and of which the Justices are Judges: So that those Penalties will drive, whom Reason will not draw; whereof one Particular shall here be inserted, *viz.*

IF any of the Parish wander abroad and beg, or if any spend their Time in Hunting Fishing, Meetings at Sports and Pastimes, or otherwise unlawfully or idly spend their Time; and, upon Enquiry and Examination, it appearing that they have no Estates whereby to maintain themselves, and that the Overseers of the Poor have not taken due Care for employing of them: In such Case, the Overseers of the Poor forfeit 20 *l. per mens.* each of them for such Neglect: And a few such Payments will prevail, where other Reasons can have no Effect; for in Truth, the Neglect of Officers is the Source of all Disorders. As to the Parishioners naming Overseers, it's needless in the Justices to persuade them to an Agreement, for the Power of choosing is wholly in the Justices, without any Regard had to the Choice of Parishoners, or of any Pretence of any Custom as doing it by Turn.

THE Overseers of the Poor being thus settled by Agreement of the Parishioners, or rather by the Justices, to whom the Power of naming Overseers of the Poor doth entirely belong: They are to consider their Power; they are enabled to raise Stocks of Wooll, Hemp, Flax, &c. As to those Particulars which require great Charge in Raising, Hazzards in Entrusting, and Care in Managing, how necessary soever in some Countries, they are needless in *Devon*; for no Person in *Devon* is idle for want of a Stock or House. Here are many Tradesmen who in Weaving and Coombing, employ 60, 70, or 80 Journeymen a-piece, and are ready to employ far more:

And besides weekly Markets, there are Spinning-houses in the several Parts of the County, to deliver out Wooll, and receive in Yarn; as that nothing is so much wanting as more Hands.

AS for Men in Husbandry, there is no want of Employments for them, they have as much Work and Employment as they can perform; and generally both in Trades and Husbandry Wages are well paid.

NOTWITHSTANDING both in Trades and Husbandry many seem destitute of Employment, partly by Idleness, and neglecting their Masters, spoiling their Work, &c. and such commonly become burdensome to Parishes by Age or Sickness: For preventing whereof, it's necessary to learn the Names of all such in their respective Parishes, as have not visible Means, save their Labour, to live by; and to encourage and commend such as they find to be careful, industrious and thrifty; and to reprove, admonish, and by good Advice direct whom they find otherwise; and to let them know, that such an Enquiry into their Way of living, is not from a busy or censorious Temper, (tho' often so construed) but in a Discharge of their Duty, and to avoid the Penalty of the Law, being 20 *l. per mens.* on each Overseer in case of Neglect, and for encouraging such as do well, and reforming the Disorderly, in case any should happen to be so. If such Application do not work Reformation, they may be directed to
come

come at the next Meeting of the Officers and Parishioners, there to vindicate their Innocency from the Reproach of being idle or disorderly Persons

YET some will object, that they are Servants to no Man, are free *Englishmen*, and ought not to be restrained of their lawful Liberty; that they neither beg nor steal, nor wrong any Man; that they break no Laws, maintain themselves, and work in an honest Employment as often as they have Occasion, and think fit so to do, and conceive, so long as they so demean themselves, that neither Parish-Officers nor Justices can have ought to say against them.

Ans. INDEED the Rights and Privileges of *Englishmen* are very great, such as raise the Admiration and Envy of other Nations, which, next to divine Providence, are owing to the great Care and Prudence of our Ancestors. The Laws are our best Birthright; without the Laws no Man can say this is mine, or that is thine, but by the Laws all Men are preserved in their Lives, Rights, Estates and Liberties: Yet by Liberty we are not to understand such a lawless Liberty, as allows Men to act according to their irregular Wills and Passions, or to omit Duties incident to our respective Stations. Our Liberty consists in having the Protection of good Laws and just Governours; and in order to enjoy the Privileges and Advantages of the Laws, we must comply with those Duties that the Law requires of us; for it's a known Maxim in the Law, *Qui Sentit commodum Sentire debet et Onus;*

Onus; He that will have the Advantage, must take the Burden incident thereunto. He that is possessed of an Estate, must, out of that Estate, contribute to the Support of the Government, both in Church and State, as the Law requires; He that is a Servant must obey the lawful Commands of his Master. He that is no Servant, yet if he have no Estate, save his Labour, to live by, and hath no lawful Trade wherein he is *daily employ'd*, such a one is obliged to work in some lawful Employment, as the Overseers of the Poor of his Parish (with the Allowance of two Justices of the Peace) shall direct and order. And altho' he is not thereunto obliged by his own particular Contract, yet he is thereunto obliged by an Act of Parliament, which is more obliging and binding than a Contract made by a Servant with his Master. And if such a one say he doth not beg nor steal, and is innocent as to many other Crimes; yet such Innocency will not commute for the Guilt of the Breach of any other Law, nor the Omision of any Duty by Law requir'd. Therefore, if such a Person shall refuse to work according to the Appointment of the Overseers of the Poor, with the Allowance of two Justices of the Peace, he is to be sent to the *Bridewell*: Yet all reasonable Ways for his Conviction and Reformation seem fit to be first used.

Quest. WHAT if they work elsewhere, and refuse to give the Overseers an Account how they are employ'd.

Ans.

Ans. IN case they are constantly employed in some lawful Employment, and that the Officers are well assured of the Truth thereof; then, and so long as the Officers are assured of the Truth thereof, they will only commend and encourage them: But if the Officers are not satisfied of the Truth thereof, and they refuse to give an Account how they are constantly employ'd, then they may be called before two Justices of the Peace; and in case they prove they have been constantly employ'd in some lawful Employment, that will be no lawful Excuse, no more than 'tis in a Servant to say, he hath done one Thing not commanded, instead of doing what he was commanded: And if in favour that Defence be allowed, the Appearance will be a just Punishment, and the Person complained against may blame himself, if put to that Trouble for not giving Account to the Officers, or sent to the *Bridewell* for want of such Proof. But there must first be an Appointment of Work by the Overseers, with the Allowance of two Justices; and if after such Appointments the Person refuse to work accordingly, then by the express Words of the Statute, 43. *Eliz. c. 2. page 1.* he is to be sent to the *Bridewell*.

Quest. HOW can a Person be presented for not giving an Account that he hath not wrought according to the Appointment of the Overseers, seeing the Complaint is negative, and Negatives cannot be prov'd?

Ans.

Ans. WHEN a Person is accused for committing a Crime, the Proof lies on the Accuser; but when for a Duty omitted, the Burden of the Proof lies on the Party accused: And the Officers are only to prove they provided Work for him, &c. The Party is to prove he hath wrought accordingly; as for Example, if a Constable or other ministerial Officer be charged for not executing a lawful Warrant, the Delivery of the Warrant is a sufficient Proof to oblige such Officer to prove he hath duly executed the same, or done his utmost Endeavour in order thereunto: Or if a Keeper of a Prison be indicted for an Escape, the proving the Delivery of the Prisoner with a lawful Warrant is sufficient to charge the Keeper for an Escape, if the Prisoner is got off. So in this Case, if Overseers complain to two Justices against a Person for being idle or disorderly, that hath not visible Means, save his Labour, to live by, the Complainer must prove the Complaint to be true, and prove, that the Person complained against had, or might have fit Employments with reasonable Wages; but if for not working according to the Appointment of the Overseers, &c. the Person complained against must prove Obedience, or a just Impediment.

HAVING already observed the Advantages accruing to the Publick by a due Employment of the meaner Sort, and that there are Employments more than sufficient for all, both in Husbandry and Trade; the next Thing in order, is to consider how those may be employ'd, who pretend they would work if they had it.

IT's reasonable to believe, that they might have Employments sufficient, as well as others who are Honest, Careful and Industrious, if they did demean themselves as they ought; and that their being destitute of fit Employments, is owing to their own idle Disposition. Altho' it be a strong Presumption, yet Presumptions and Likelyhoods are no Certainties; and therefore, before a certain Punishment can be inflicted, it's requisite there be certain Proof for some Offence committed, or Duty omitted, and such Proof as brings them within the Reach of the Act of Parliament, who refuse to work according to the Appointments of the Overseers of the Poor.

NOW, how the Overseers of the Poor may provide Work for them, is next to be consider'd, and because the Employments for Men in Husbandry, and for those in Trades are various and distinct, it's necessary that they have Employments suitable to their several Capacities.

IT's before observ'd, that the County affords Employments for all Sorts; therefore, the next Thing in order is to provide fit Employments for such as are not constantly employed.

First, FOR Men in Husbandry, they may all be employed by delivering them Directions according to a Precedent herein after-mention'd, with Lists, from Time to Time annexed, for whom and where to work; as for Example:

D

HE

H. E. that hath an Estate worth 20*l.* per *Ann.* to take a Man two Days, and so proportionably, or pay 2*d.* per Day for every Day he refuseth to employ him, or says he hath no Employment for him, and the Payment not to be made to the poor Man, (if it should, he will give Cause to two or three in a Day to put him off,) but paid to the Overseers, and by them accounted for accordingly, and the Overseers and Managers for the Poor, and who live nearest to take them first: And when they work for those who live at too great a Distance to return Home at Night, being unfit to be lodged, may carry with them a Bed, Sheet, a Lodging not unfit for such, but equal with the *Scotchmen*, the most genteel sort of Run-abouts; and such, so to be employed, to give an Account, at least once in a Fortnight, of their due Observance to the Overseers, or such as they appoint, at a Time and Place to be appointed, and some one or more to attend to examine them to that Purpose.

Note, B.Y. the Way, they are by the Act of 43 *Eliz.* c. 2. to begin their Work by five of the Clock in the Morning, from the middle of *March*, to the middle of *September*, and not to end until between seven and eight at Night, and all the rest of the Year from Twilight to Twilight, wherein Allowance may be given for Infirmities, and the Usage of the Place.

IF any refuse to employ them, or to pay 2d. for each Day's Refusal, it may be added to their Poor-Rates, which, if ever, they will not get off without much Charge and Trouble.

INDEED there seems no Need of Answer to any Exception that may be made, for that the Wages appointed for such, may be no more than they may well deserve, and so no Loss to the Masters; And 'tis observable, even in this cold Age of Charity, scarce any Beggar at a Country House but receives something, and did so when an Act of Parliament laid a Penalty of ten Shillings on every person who should, give an Alms to a Beggar; and such Alms was then and since continued to all sorts of strolling Beggars; and 'tis not to be supposed any will refuse to shew such a sort of Charity, if it were not Justice to the Poor of their own Parish, as can be so small, if any, Damage to them.

AND if the Officers themselves, and some few others employ them first, they will get Work themselves, rather than be so sent about and examined: For altho' such giving an Account how they are daily employed, is what is reasonable and honest, and vindicates their Reputation, yet such a new Way of Catechising will soon get the Name of a *New Bridewell*; and to be so examined, will be so displeasing, as to induce them (and many others to avoid the like examining) to get themselves and many others into a constant and honest Employment.

THE next Thing to be considered is, how to employ Persons in Weaving, Coombing, Carding, and Spinning: For although, as is before observed, the County affords Employments sufficient for all Persons in those several Employments; yet many are destitute of Employment for making bad Work, neglecting their Work and Masters, whereby their Work not being finish'd in Season, their Masters are damnified; and such often not only detain, but imbezil and spoil the Wooll and Yarn they are so intrusted with.

THEREFORE, that such may not justify their idle Way of living, on pretence that they want Work, it's necessary that the Overseers of the Poor agree with Tradesmen, that are Masters in the respective Trades, to employ them, and to agree what Wages to give them, and to give them Notes in Writing, as is before-mentioned, for whom to work, and when to begin. And because such are apt to detain, imbezil or spoil their Goods, therefore the Overseers to promise to make Satisfaction to the respective Masters for the Goods so to be detain'd, embeziled or spoiled such Masters proving the Delivery.

AND Complaint and Proof of such Delivery being made, the Offenders are by order of two Justices to be set in the Stocks or Whipt, which to avoid, they themselves will make Satisfaction without any Charge to the Overseers,
7 Jac. 1. c. 7.

Obj.

Obj. THERE are some daring insolent Fellows, who, if alone, will wilfully spoil the Goods and the Work they are employ'd in; and if with others, will spoil both the Work and Company: So that an honest House-keeper will as soon admit into his House one infected with the Plague, as such a dangerous resolute Wretch.

Ans. AS a crooked Knife must have a crooked Sheath, so such a disorderly ungovernable Wretch must have suitable Employments, which may be to drive Stones in a Wheel-barrow two or three hundred Paces, and next to bring them back again; or carry Water to fill a Kieve the like Distance, which being let out, to fill it again; or turn a large Grinding-stone or Cart-Wheel, beginning and continuing in Work as other Labourers, and to have a moderate Subsistence during such Employments, and in case of Refusal, sent to the Bridewell, there to have the Strappadoes duly paid him.

IT will be objected, that such Employments are like *Sisyphus* his Labour in Vain.

IN Answer thereunto, we are first to consider, what is Labour in Vain, or Vain Labour? And the Explanation given by some of the Old Fathers of Idle Words, may serve to demonstrate what may properly be called Vain Work, *Verbum otiosum est quod ad bonam Rem non pertinet*, that which tends to no good.

NOW,

NOW, such Employments as are good in the Intention, and design Good in the End, and Innocent in the Means, cannot be said to be Vain. There needs much Labour in taming a Colt, yet neither vain nor needless; humane Nature corrupted is more difficult to be reclaim'd, yet proper Means ought not to be omitted; the Polity of our Laws direct thereunto: He that is guilty of continuing Tipling one Hour in an Ale-house, is to sit four Hours in the Stocks, if in an Ale-house or elsewhere, until he is Drunk, must sit six Hours in the Stocks: Such as will be useless or rather hurtful Members of the Common-wealth, that despise the preceptive Power of Laws, may be reform'd by the Co-ercive. The wisest of Men who invites to a virtuous Life, in the most pathetick and inviting Terms, as being the most pleasant and delightful, doth withal direct, that Transgressors be filled with their own Ways, and that Severity be shewed towards obstinate Offenders, or to use his own Words, *a Rod for the Back of Fools.*

SOME of the poorer Sort have Children, who, in respect of Age and Strength, are capable of Spinning; and being asked why they are not so employed, answer, that in case they should spin, the mixing the Yarn spun by their Children with their own Spinning, will hinder the Sale of their own, and so bring themselves out of Work; and if their Childrens Spinning should be kept separate, the Quantity so Spun, would be too little to be employed to other Uses.

NOW

NOW this Exception being admitted, it's necessary of the Overseers and Managers of Affairs for the Poor, to take all such untwistable Yarn as shall be spun by such Learners, whither they be Young or Old, and to get it weaved, giving fit Reward to such Learners and Weavers, for altho' the Cloath made thereof be not salable, yet will it be useful amongst the Poor, to keep them and their Children warm; such Learners will, in a short Time, make salable and good Yarn; and such Children whilst they are so learning, may two or three Days in a Week be taught the Church-Catechism, and to read and knit, which, tho' it would be some Charge to the Parish, yet the Advantages thereby will soon re-double the Charge, besides other Advantages, will be beneficial in these Particulars;

They will have a sober and Christian Education;
Inured to Industry, Cleanliness, and decent Carriage;
At five or six Years old, able to earn an honest Livelyhood.

BOYS so educated and employed, may at 70 Years old get their living, altho' disabled by Age or other Infirmities for harder Labour.

SUCH Education will be more useful to Girls in the whole Course of their Lives.

MANY are at great Charge to avoid taking Apprentices, and at greater if they take them; Officers at great Charge as well as Trouble in Binding them, and commonly disgust their Neighbours

Neighbours in making their Table their Snare; (the common Effect of forcing into their Houses Children that are Nasty, Thievish, Barbarous and Profane.) By complying with this Method, (or rather with the Act of Parliament in this Particular,) such Trouble and Charge will be prevented, and every Family will be easy in having Apprentices so educated, and Masters as willing to have them, as they are now to avoid them; *for if a Child be train'd up in the Way wherein he should go, when he is old, he will not depart from it.*

AND as to older and disorderly Persons, if the Stocks were oftner imploy'd to their intended Use, they would be less need of the Bridewell; and if the Bridewells were fuller, less need of the Goals.

HAVING in some measure observ'd the abusive Construction of one material Branch of the aforesaid Act of Parliament, and the ill Effects of such Abuse, and the Advantages thereby intended, according to the Letter, true Intent and Meaning thereof, and the Method how to make the same effectual to answer it's true Design, so as that all Persons, having no visible Means, save their Labour, to live by, may be duly employed, Idleness avoided, and Stealing prevented, Trading and Lands improved, &c. the omitting whereof hath manifestly caused the great Charge to the Poor, and Damage to the Kingdom.

THE next Thing to be considered is, how to provide for aged, blind, sick and impotent Poor, unable to maintain themselves,

SOME

SOME whereof are become poor by unavoidable Acts of Providence, which are chiefly to be provided for; some are become poor by their own idle and vicious Ways of Living; those also must be sufficiently provided for, and instead of censuring their past Miscarriages, (which for the most part are owing to the neglect of Officers) must choose rather to imitate the divine Goodness, whose Sun shines, and Rain descends on the Just and Unjust: But how they may be best provided for, with due Regard had to their Necessities, and the Circumstances and Capacities of those who must labour to maintain them, deserves a *Deliberate Consideration*.

I N order thereunto, it's conceiv'd, that that must be the best Way which is most agreeable to the *Holy Scriptures*, and the Instances therein mentioned;

AND agreeable with the Practice of the most civiliz'd and best Societies in the Christian World; agreeable with the Necessities of Nature, and the Laws of the Kingdom.

AND what is agreeable to those particular Rules and Patterns, seems to be the best Way, and fittest to be put in Practice.

T O begin with the *Holy Scriptures*, being the principal and chief Rule.

E

THE

THE Sons of *Jacob* when entertain'd by *Josepb* their Brother, the Governour of all the Land of *Egypt*, were not allow'd to carve for themselves, but more or less, as the Master of the House was pleas'd to afford them, wherein *Benjamin's* Allowance (his Brother of the Blood) was five Times as much as any of the rest, which could not have been, if every one had been allowed to carve for himself.

THE *Israelites* who in the Wilderness were by a Miracle fed with *Manna* rained down from Heaven, might gather as much as they would, it lying like hoar Frost on the Ground; yet might not eat thereof, 'till brought to the proper Officer and measured; and afterwards, each Person was allowed an *Omer* in a Day, and no more.

AT *Solomon's* Coronation-Feast, (who was the wisest and richest of Kings) every Man had his particular Allowance in Meat and Drink, viz. a good Piece of Flesh, and a Flaggon of Wine; Wine being the Product of *Judea*, as Cyder is here in *Devon*.

WHEN *Jehoiakim*, the King of *Judea*, after thirty six Years Imprisonment was taken into Favour by the King of *Babylon*, his Prison-garments were cast off, his Throne advanced above other Kings, and he had for his Diet a daily Allowance, for every Day a Portion until his Death.

WHEN

WHEN five Thousand were entertained and fed by a Miracle, the twelve Disciples delivered it them as they sat in Rows, every one had enough and to spare, as appears by what was left. It ought to be observed, that the Provider of that Entertainment was able in a Moment of Time to have entertained them all in far greater Splendor and Plenty, in all Particulars, than King *Belshazzar* treated a Thousand of his Lords; and as he could, so always did what was fittest to be done. Now the Text tells us, the Entertainment was Barly-Bread and Fish, delivered to them as they sat on the Ground.

THE Necessities of humane Nature are daily, as to Food and Raiment: We are taught and commanded to pray for our daily Bread, and 'tis our Duty every Day so to do, and to be daily thankful.

DAILY Care was taken for the Poor by the Apostles, altho' some of the Poor complained, that they were neglected in the daily Administration.

NEXT, we come to observe the Practice of the most honourable and civil Societies.

IN the King's Court, all Officers and Servants have their limited Allowance in Meat and Drink; so have Students in Colleges, Persons in Noblemens Families, Hospitals, Ships at Sea,

Armies, Garrisons, and others, the most civilized and best governed Societies in the Christian World.

THE Necessities of Nature are daily, and need a daily Supply.

THE Advantages of a daily Provision for such Necessities are so manifest, that there is no need of particularizing, yet I shall briefly mention some of them.

THE Poor being daily provided for, cannot be supposed to want ; it's morally impossible they should, as far as humane helps can prevent it ; nor lose Time in begging, nor have any Inducement thereunto, being provided for in or near their Dwellings ; and in case they should beg, no one will give them ought who knows they are daily provided for.

THEY cannot be suspected for such petty Filchings and Stealings as strolling Beggars are commonly guilty of : They will not be exposed to those Dangers, (especially in Sicknefs) that wandering Beggars are often exposed to, and which sometimes in hard Weather die by the Hedge ;

NOR suspected for being Spies in the Country in Times of War, nor Spies for Thieves in order to steal Horses, break Houses, &c. in Times of Peace.

THEY

THEY will, by their Employments, be useful and beneficial to others as well as to themselves, and the better esteemed of : And as to the Payers to the Poor, they will be pleased, for that they the Poor will be kept from Idleness, and cannot waste, being allowed only such plain and wholesome Provision as such of the poorer sort as live by their Labour, and the greater Number of those who pay to their Relief, do afford themselves and Families.

A daily Provision in Diet ; one Fire will serve many, and will occasion a daily Oversight and Inspection how they are daily employed.

AS to the Quantity, each Person to be allowed so much in Value, as the same Person or others in like Circumstances were or are usually allowed in Money ; and if such Allowance were not more than might reasonably find the Party or Family Bread, then the Parish-allowance to be only in Bread, proportionably to such former Allowance, and to be supplied in other Necessaries in Diet by their own Labour in such manner, as they themselves please to bestow it ; and if more than a Supply of Bread be necessary, the rest to be made up in Broth : All Things being delivered by Weight and Measure, they cannot be deceived therein.

THESE Liquids may be asserted in the Composition, and some of them may see it done, and so cannot be deceived.

ceived therein; and in these Particulars, have greater Assurance than Persons of the greatest and best Quality can have in the Compositions made by their Apothecaries, when directed therein by the most eminent Physicians.

IF any milke, the Complainer to call one House-keeper, and the Master, Mistress, or Dame of the Commissary, to call another, if by them adjudged amiss, to be righted for the future; if judged well, or if the Complainer say he will not call a Householder, then to have nothing in that Day.

EV E R Y Overseer of the Poor is a Householder, none else are capable of that Office. Every House keeper makes daily Provision for his Family, and would be thought ridiculous and foolish in case he should deliver to them of his Family a Month's Provision at once, and would find much Waste and Want in that short Time; and there is no one, generally speaking, but hath a better Opinion and easier Oversight of those of his own Family, whom he sees almost hourly, than of the Poor of his Parish, whom he sees scarce more then once in a Month, and who, for the most part, have brought themselves poor by their idle and profuse Way of living, without any Restraint, and would by like Means, if permitted, impoverish all others. And if any House-keeper should speak against the daily relieving the Poor, his own Practice would contradict him therein; for no one will deny, but that an Overseer of the Poor is a Trustee for all the Parish; and that every Trustee is, by the common Rules

Rules of Honesty and Justice, obliged to be as faithful in Trusts, as in his own private Affairs.

AFTER the Poor have received a Month's Pay, it's presently gone, not Two-pence left next Day, to live on Trust and Credit till next Month; and many who trust them till that Time are never paid, so that their Credit being bad, travel from House to House to be trusted, and often pay the Dearer, besides lose of Time; and by Sickness, or other extraordinary Accidents, may starve before the Month is over.

A great Part of their Diet is Milk, they often go half a Mile for half a Pennyworth; generally the Time and Labour in fetching, is in Value more than the Milk.

If objected, **THAT** they ought to bestow their own Money as they please.

Ans. **THAT** they have done and still do, before they come to the Parish, and may so bestow their own, but not the Parish-money.

It will be objected, **THAT** the Method hereby proposed will not answer the Necessities of some Poor, as Idiots, Infants having no Parents, and such others as must have constant Nurses.

Ans.

Ans. **THERE** are no general Rules that are without Exceptions; yet the Remedies are obvious, and need not be mentioned: And if the general Rule be made use of as far as it extends, it will answer the Design, in making the meaner Sort industrious and thrifty, and wean them all from being chargeable to Parishes, so long as they can by lawful Means prevent it.

Obj. **THAT** the Attempts of carrying on this Method will be like stirring a Hornet's Nest, for that it will enrage the Ale-house-keepers, Keepers of Brandy-shops, Sellers of the fine white Bread, and Retailers under them, (who sell Fifteen to the Dozen) and some others who sell by ill Weights and Measures, besides others, who are apt to clamour for Clamour's Sake.

Ans. **AS** to such Opposers and Clamourers, their Exceptions are too bad to be nakedly insisted on, and are not worthy of a sober Answer.

BESIDES, the Affair being advised, directed and encouraged by Justices of the Peace, managed and carried on by the principal House-keepers, Overseers of the Poor, with other the principal Inhabitants, and by them concerted and settled for a continual Practice and Usage, whereby the Idleness and profligate Expences of the meaner Sort will be prevented, and the Needs of the Poor daily supplied; the due Managery will

will, in its own Nature, be so reasonable, as may soon silence all Opposers.

YET it will be said some will not be convinced, nor hearken to Reason, yet will make much Noise, and raise a clamorous Party.

IF by their Clamours they hinder the Poor from accepting Relief in the Way hereby proposed, they will thereby promote and answer the principal Design and Intent of what in Truth is intended; for the Intent and Design is not so much to change their monthly Pay into a daily Provision, as to cure their idle Disposition, so that they may not need either of them, and may maintain themselves without being burthensome to Parishes.

IT's well known, that the Poor in the great Work-house of the City of Exeter, of all Ages and Sexes, are well provided for in all Things necessary and convenient, both in Health and Sickness, so that there seems no reasonable pretence of Dislike or Complaint, and yet the Poor have generally an Antipathy against being placed therein; so that it's by many said and beleived, that the general Abhorrence of being there settled, makes very many Industrious, and maintain themselves by their Labour, and that that Antipathy makes the Work-house more beneficial than in any other respect whatsoever.

It may be objected, THAT the Managery of providing for the Poor in the Manner hereby proposed, will be troublesome and chargeable.

AS to the Trouble, it's no more than every House-keeper takes in his own Family, and the Officers cannot fail of having fit Persons for that Purpose. Suppose it be the Keeper of a small Ale-house, he hath his Weights and Measures ready, and Directions for whom he is to provide, how much of each Quantity, and at what Time, which may be done for Ten almost as soon as drawing ten Pots of Ale. If such a one refuse the Employment, it's easy to get him suppress'd; if he accept it, then to be well rewarded and encouraged: By employing one that is poor, and capable thereof, such a one will be well encouraged by a Salary, instead of other Relief. Many that are low in the World, encouraged by a Salary, will rather be the Master or Mistress of the Commissary, and to be so intitled, and always when spoke to by any of the Poor be honoured and respected as their Governour and Master, or Mistress, than accept Parish-maintenance in a common Way. And if any of the Poor give reproachful Language to such their Governour or Governess, their Parish-allowances to be stopt, till the Person so offending recant, and make an humble Submission: For as Order and Government is necessary, so Honour and Respect to Governours is no less necessary; and considering the many Advantages to all Persons in their publick and private

ivate Capacities, they cannot well except against it, if the Trouble or Charge were far greater.

Another Objection is, **T H A T** this Method will lessen the Excise.

T H A T it may lessen the Excise, is no more than possible ; for the prophane and jolly Crew, whose Lore is, *Let's drink and quaff, be merry and laugh, the Parish is bound to maintain us*, will find a great Check in their prophane Drollery, when they shall be forced once in a Week to give an Account how they are daily employed, and liable to be sent to Bridewell for their idle and disorderly Way of living.

O R for not giving an Account, having work appointed by the Overseers, and their Dependance is, that the Parish is bound to maintain them ; when the Parish-allowance, which is now like a Rent paid to Lords of Mannors, and as such collected by Parish-Officers, who are in the Nature of Reeves or Bailiffs to collect it ; when such pecuniary Payments shall cease, and an Allowance out of the Parish-pot, with coarse Bread, *Volens Nolens*, instead thereof must be accepted, nor that afforded without humble Request and Thanks, with a constant Oversight or frequent Catechising how they are daily employed, which tho' in all respects is reasonable, yet, by their corrupt Dispositions, will be look'd on much like a Bridewell, the thoughts of it will hinder much of their jolly Mirth and Expence, and induce them to provide for

F 2

their

their Families, and for old Age, rather than petition for such Parish-allowance; yet these sort of People are now the Best, and they with the Vagrants, almost the only Customers in many of the Country Ale-houses; and therefore it's necessary to consider, how much such Loss (if any) may be to the Government.

A S for the Purpose, if I spend a Shilling in an Ale-house, the Excise may be two Pence, which the Government gets thereby; in spending that Shilling I lose so much Time, wherein I might easily have earned three Pence, so that I could as well have contributed fifteen Pence to any publick or private Use, with no more Loss to my self, than such vain Expence for which I am no Way the better; had that Time been employed in any Trade or lawful Employment, some others would have been the better; and in many Employments more advantagious to the Government than the Excise amounts to.

NOW, can it seem reasonable, that Men should be countenanced in spending the product of their Labour in Sottishness, instead of providing for their Families, whereby they destroy their Health, beggar themselves and Families, become Sots and Fools, and by frequenting such places, being the Dens of Thieves, the Nurseries of all manner of Vice, become a Scandal to all civil Societies: And it hath been observed, that the Wickedness committed the rest of the Week is commonly contrived in Ale-houses on Sundays.

W E R E

WERE it not much better that the Streams of Justice did cleanse those Angean Stalls, whereby many Thefts, Whoredoms, Brawls, Quarrels, and vexatious Law-Suits would be prevented, and at the same Time the Excise would be continued in reputable Houses?

IT's imagined by some, that there is an Encrease of people in general, and the Number of Poor is encreased proportionably.

Ans. THE Number of People is not much encreased, except in places of Trades, and as they are there encreased, so the Ways of maintaining them in such Places is much more encreased; and if in general they are encreased, so they did in former Ages, when there were no Poor-rates; and did so, and now do, in other Countries where there are no Poor-rates. The Patriarchs of Old, and Foreigners at present, computed their Substance in the Number of their Servants, and Largeness of their Families; and as the Glory of a King consists in the Number of his People, so doth the Welfare of the People too.

Another Objection is, THAT the Dissolution of Abbies, Priories and Monasteries, &c. hath been the Encrease of the Poor; and it's withal affirmed, that Poor-rates did not begin 'till that Dissolution: But that is an Error, for there were Laws made for providing for the Poor long before that Time, particularly

particularly 23 *Edw. 3. c. ult.* 34 *Edw. 3. c. i.* 7 *Rich. 2. c. 12.* 12 *Rich. 2. c. 5.* 15 *Hen. 7. c. 2.* 19 *Hen. 7. c. 12.* and about five or six Statutes of *Hen. 8.* And some of them ordered Parish-officers and Rates; and altho' the Payments were not Obligatory as now, yet possibly in those Times as effectual.

IF the Abbies and Monasteries were dissolved, yet their Lands still remained, and might employ as many Hands, or rather more, when in Laymens Hands, the best Way of maintaining the Poor.

IN case the Generality of the Poor of the Kingdom had depended on the Charity of those religious Societies for their Subsistence, then the great Want would have ensued on their Dissolution, and the Government would have taken a speedy Remedy for their Subsistence: But the Law for making Poor-rates, and the only compulsory Law for that Purpose, was about sixty Years after the Dissolution of Abbies and Monasteries, they being dissolved by two Acts of Parliament, one made in 27 *Hen. 8.* 1537. the other in 1540. and the Law for making Poor-rates not until 43 *Eliz.* 1601. And altho' all Parishes were then enabled to make Rates for relieving the Poor, and Owners of Estates obliged to the Payment; yet in many Parishes no such Rates were made within twenty, thirty or forty Years after; and when such Rates were made, the Payments were inconsiderable to the present Charge.

BUT

B U T that which fully answers this Exception is, that whereas in former Ages near all our Wooll was transported and wrought up in foreign Parts, and allowed so to be, now none is so allowed, but for the most part wrought up at home; so that (to say nothing of other Countries) the Serges sold in *Exeter* Market afford a greater Benefit and Subsistence to the Poor, (as may be probably computed) that all Abbies and Monasteries did in former Ages.

B U T still the great Objection remains unanswered; for, if according to one of the Propositions before-mentioned, none shall be abated of the weekly or monthly Relief they now receive, how can there be an Abatement of twenty thousand Pounds *per Ann.* in the County, and so proportionably in every Parish of *Devon*, of their Rates to the Poor?

B Y the Way, I crave Leave to premise, that if I am a Surgeon, and one by whom I am sent for hath broken a Leg or Arm, I may, *Deo volenti*, undertake to set the Bone, and that the Patient's Leg or Arm so broken shall be as sound and useful, as if such Disaster had never happened: And this is frequently done; but I cannot undertake, that the Patient shall presently leap, run or wrestle, because there must be daily Care and Rules observed for some Months; and in case, thro' Neglect or ill Managery, the hurted place is mortified or gangred, the Cure will require the longer Time.

THOSE

T H O S E who are knowing in State-affairs do say, that there are many Disorders in Bodies politick, as Diseases in the natural Body, and require Time as well as Care and Skill in their Cure.

T H E Matter in Question is no Intreague of State, nor such as require the Wisdom of Statesmen, or as Men learned in State-affairs, to employ their Parts and Learning therein; this is only Matter of plain Nature, directed by an Act of Parliament, printed and published in our own Language, which every one is allowed to read, and which all Justices of the Peace and Overseers of the Poor in their respective Stations are obliged to see executed.

B Y the Way observe; the Cure of this Disorder in the Body politick (for a Body politick I may account every Parish to be) hath been neglected, and is like the mortified Flesh in a Body natural, and therefore a fit Time is absolutely necessary for a full Recovery, as well as fit Means in order thereunto.

T H E next Question will be, how long time a compleat Cure in this Case is necessary ?

Ans. I T's possible it may require seven Years Time ; and if it be said seven Years is a long Time, it's a great Concern: The saving twenty thousand Pounds *per Ann.* in one County, with other Advantages far exceeding that Sum, cannot be presently effected,

effected, nor reasonably expected, to make the Advantages fully answer that Sum in less than seven Years, yet the Cure will go on prosperously every Day, and still draw more and more towards a compleat Recovery : For, supposing there is only three thousand Pounds saved the first Year, six thousand Pounds in the second Year, nine thousand Pounds in the third Year, and so advancing every Year, the Sum proposed will still advance, and the yearly, or rather daily Advantages, will afford constant Encouragement.

Quest. BUT how will the three thousand, six thousand, and nine thousand Pounds *per Annum*, and so on, be made up?

Ans. BY those Particulars ; First, tho' no one's weekly or monthly Pay be abated, yet many, to avoid the new Way of Catechising how they are daily employed, and how much they do, and instead of receiving pecuniary Payments in Money as Gentlemen have their Rents, to have their daily Allowance in Household-bread, &c. will leave the whole, and maintain themselves and Parents by their own Labour, rather than accept of such Relief in order thereunto.

OTHERS that receive Relief in respect of Sickness, will recover or die ; those that receive Relief in respect of being over-burdened with Children, the Children will be placed Apprentices, or maintained by their Parents, for the Reasons before-mentioned.

G

BUT

BUT the chief Advantages will arise from such, as at present have nothing from the Parish ; for whereas it's constantly observed, that when any one of the Poor that is relieved by the Parish happens to die, two or three more look to be admitted in the Person's Room, and others expect an Advance in their Relief. Now the Overseers of the Poor, like kind Nurses or Mothers, being about to wean those for whom they still take care of, as of their Children, and being about to wean them from sucking, and to bring them to a fitter Diet more agreeable to their Constitution and Health, are induced, like other Nurses, to anoint their Breast with Mustard in order to wean them from their much beloved sucking, and to a Diet more agreeable for them which being observed by such Candidates, they will soon lay aside their Expectations from the Parish, and resolve against accepting Relief in that Way.

THE Number of Poor in North-anton Parish, who in the Year 1717 received weekly Relief, were thirty one ; of the same Number the following Year Eight were abated ; and in the Year 1725 the above Number was reduced to Nine. Much to this Purpose may be observed in every Parish.

IF all Rivers were stoppt from flowing into the Sea, the Ocean in time would be drained ; and the coming in of others to receive Parish-relief, who now live idly and profusely in order thereunto, such will soon set upon a better way of living,

It appears to the poor in North-anton in 1688 to have been 1000
 of late years 2000 and upwards

living, and so not only prevent themselves from being burthenome to Parishes, but by their honest Industry and Employment be beneficial to the Publick, and what the Benefit to the Publick may be, is before observed.

EVERY Overseer of the Poor is (as before is observed) a Guardian for the Poor, and Servant and Steward of the Parish, and is to employ the Money he collects to supply the Necessities of the Poor, and in the most prudent Manner, so as to answer the reasonable Expectations of those he collects it from. And will any one pretend it's reasonable, that the Poor should be maintained idle, and eat and drink better than those who work and fare hard, and find it difficult to pay their Rates? Neither of those will be justified by any rational Man; yet if the Officers do not know they labour in a due Manner to maintain themselves, then they are idle, for ought he knows to the contrary, and he cannot know without a constant Inspection; and how an Officer can, in common Honesty and Justice, discharge his Duty without a frequent Inspection, is not easy to resolve.

NEXT, why the Poor, who for the most part have brought themselves poor by Ways unaccountable, or by what Means soever, should fare better than those out of whose Estates and Labour they are maintained by, is not easily resolved; for it's known, their Bread is commonly the finest the Bakers sell, and their Drink the best Ale; yet how unreasonable soever it may seem, their Defence deserves Consideration.

FIRST they say, that Bread is the Staff of Life, no other Food so necessary and agreeable to all Constitutions; Cheese, Butter, and some other Sorts, are wholly rejected by some, but Persons of all Ages and Qualities do approve of Bread, as necessary for humane Subsistence.

SECONDLY say they, as we cannot live without Bread, so we must get it by such lawful Means as we are able. Now, we have one penny to buy a Loaf, when we have not Eightpence or a Shilling to buy a Peck of Corn; we cannot buy in the Market without ready Money: If we apply to our Neighbours that sell Corn, some have none ready, and others will not trust us, and we may go to three or four Places before we speed; when we have procur'd it, we must carry it to and from the Mill; and molding, baking, with incident Charges of Wood, &c. takes up much Time and Hindrance of Work as well as Charge: So that the Charge of a Peck of Corn before it is brought into Bread, cost us near as much (the Market-price excepted) as the Bread of a Sack of Corn doth a common Baker. So for Drink say, we can buy a Pot of Ale when we cannot buy a Peck of Malt, and defray the Charges of brewing. Upon the whole, the finest Bread and best Ale is cheapest.

SO far is the Defence of the Poor, and possibly the whole may be true; yet the Payers to the Poor will not agree that they should eat the finest Wheat-bread, and drink the best Ale,
when

when many of those who must work to maintain them have perhaps only Barley-bread and Water: Therefore, to please both Parties, it may be agreed, that the Poor instead of Money should have an Allowance of Bread, such as those have who work hard to maintain them, so much as their Pay doth amount to, so as such Allowance in Bread be not more than sufficient for the Person so relieved, and those who take care of him, be it Wife or Children; and the Money which they formerly bestowed in Bread being saved, (for saving is having) may be bestowed in other Necessaries, and by that Means the Payers to the Poor may be better pleased, and the Poor will have Bread more contributing to their Health, and a fourth part more in Quantity than formerly they had; and this being practised, together with a weekly Examination how they and their Families are employed, and an Account thereof being taken and kept in writing, would in most Parishes, for the Reasons before-mentioned in a few Years, answer the whole Design of reducing the Rates to one Half of the present Charge, and also procure those Advantages to the Publick before-mentioned, far exceeding such an Abatement of Rates.

HOW shall the Poor subsist in Times of dead trading? If the Merchants Demand fail in the Market, there are Demands in the Town and Parish for Bedding and Cloathing for the Poor. When trading is dead, Wooll is cheap and plenty, and Weavers and Spinners at leisure, as the Case now is, and now is the Time to work up the Wooll for Necessaries for the poorer Sort. Food and Raiment they will have, whether they work or not, and

and it's better to afford them an honest Employment, than force them to beg, steal or starve; the Overseers who furnish the Poor with Wooll affording them a Subsistence, and taking the Cloath for the Parish Use, and disposing of it accordingly, and may therein take the Assistance of a skilful Tradesman, to which they are enabled by several Acts of Parliament, as 43 *Eliz.* c. 3 7 *Jac.* c. 7. 2 *Carol.* c. 4.

THE Advantages hereby proposed being so advantageous to the Publick, manifestly agreeable with the Law, no way difficult in the Practice, and wrong to no one, *quid non Spectemur agendo*, Q. who shall begin?

EVERY one that had rather be a Captain than a Centinel, ought to endeavour to be foremost, as does every one who desires the Welfare of his Country, and his own Interest.

A Discourse of this Affair is so mean and low, as seems beneath the Thoughts of Men of bright Parts to consider; yet were the Matter represented by some of them in a clear and rational Way, with Flourishes of Rhetorick and Learning, it's possible, nay almost certain, that the Matter might obtain Consideration from Persons of Judgment and Authority.

IF by the breaking in of the Sea. or somewhat like the Flames of *Ætna*, so much Land would yearly be wasted as is worth a thousand Pound; the preventing whereof, if feasible, would

would be thought of great Consequence, and more than a little encouraged in Cost and Labour.

THE Poor-rates of this County are, as near as can be computed, forty thousand Pounds *per Ann.* whereas a few Ages since, when they were maintained by voluntary Contributions, and not only then, but many Years since the Dissolution of Abbies and Monasteries, the Charge did not amount to the twentieth Part of that Sum, as we may conceive by what we find in some Parish-books of what was collected at that Time: Besides, the Encrease of Trade hath made Work and fit Employments far plentier and Wages greater; add what is given to Beggars, which with some is more than the Poor-rates, (even to many who do not believe it to be a Charity) being added to the Rates, make eighty thousand Pounds *per Ann.* in this County; then the transporting of our Wooll, which we might all work up, is more than both the former. Now, were all our Poor duly employed, the Charge given to Beggars would be prevented, for that none would beg; and the Transportation of Wooll would be prevented, which, as I said before, would advance the Value of Lands, encrease Trade, make Work plentier, Wages greater, &c. and in few Years, by the Methods before proposed, every Way agreeable, as is conceived, with the Laws, more than half the Charge to the Poor will be saved, and yet the Poor better maintained than now they are.

IF a proportionable Computation was made in the Kingdom, whereof this County is computed to be about the twentieth

tieth Part, the whole would be no small Sum, but the Computation is fitter for a better Pen.

AND in the Managery and carrying on the whole of this Affair, there is nothing that can well be called difficult, chargeable or hazardous; not only so, but like Virtue in the Abstract, *credit sub pondere*, for none promote it so much as those who oppose it, by hindering the Poor from attempting Relief this Way.

IF King *William* had caused twenty thousand Beggars to be employed in spinning, it might have given the *French* King as great a Mortification, as an Army of Frogs did to the King of *Egypt*.

THOSE who speak plausibly of former Ages, mention what Churches, Colleges, Hospitals, Bridges, &c. were then built; But if what is now paid to the Poor, beyond what was paid in former Ages, were bestowed in such Buildings, more might be done in one Year than was then in Seven; or if bestowed in Ships, it would advance the Strength and Glory of the Kingdom; or if saved to the Country, they know already how to employ it, being obliged to the Payment of many other Taxes.

THERE is a great Complaint in the Country by Householders that they cannot get Servants, especially Women, and yet at the same Time the Country abounds with masterless
single

single Persons who have no visible Means, save their Labour, to live by. How the Cause of that Complaint may be redress'd, is not altogether, besides the Matter in Hand, to be considered.

IT's well known, that by an Act of Parliament of 5 Eliz. c. 4. all unmarried Men and Women above the Age of twelve Years, and under Forty, having no just Impediment, are compellable to serve in Husbandry and Housewifry, in such reasonable Sort and Manner, as two Justices shall order; and in case of Refusal to be committed to the Ward.

SO that in case two Justices of the Peace, on Summons, and hearing their Defence, shall order such Persons to put themselves into Service by a limited Time for one Year, such two Justices may, in case of Refusal, commit them to the Ward, there to remain until they become bounden to serve.

It's objected, THAT they cannot be so punished for refusing to work 'till Service be tendered. Admitting that Construction; then in case a Householder, fit to take a Servant, shall declare to such single Person that he is willing and ready to entertain him or her in his Service for one Year, and to give such Person such Wages as the Statute allows, he or she not accepting such Offer, is a manifest Refusal, and exposeth the Persons offending to the Penalty aforesaid.

H

STA

STATUTE Wages for Women under Fourteen, Diet and Cloaths; under Twenty, not to exceed twenty Shillings *per Ann.* afterwards not exceeding fifty Shillings *per Ann.*

It's objected, **THAT** an unwilling Servant will do his Master no good.

Ans. **THAT** is a common but vain Exception, for a Servant once bound must obey, and upon any Dislike, may go off at the Year's End, having given a Quarter's Warning.

THE Unwillingness to live in Service proceeds from a Humour of living in a lawless, and masterless Manner, and of being at leisure to go to as many merry, but not modest Meetings as Opportunity affords, which are commonly by Night, with ill Effects to their Ruin, therefore ought to be prevented: Besides, there may be a Way to make them willing, by giving them a Note in writing (as is herein after-mentioned) where and for whom to spin, it that be their usual Employment, or according to their proper Employments, and to appoint them once in every Week at a Time and Place to be nominated to give an Account how they are daily employed, and how much they do in their respective Employments: Yet not wilfully to make it uneasy, it may be proper to appoint them to work in such Employments and for the same Persons they then or lately wrought for, and to allow it a reasonable Excuse, if it appears that they have been employed in any lawful Employment whatsoever;

soever; yet uneasy it will be to them from their Unwillingness so to attend, and so to be examined, and will induce them to seek and desire for Service to avoid such Uneasiness.

T H E R E is a privy Sessions usually held by the Justices of Peace in their several Districts four Times in a Year, where all Parish-constables are required to be present, and to make Presentment of all Offences committed within their respective Parishes by them presentable, particularly such as in the Warrants are mentioned. Now, if in such Warrants, or in some of them, a Clause were inserted to this Effect, That the Parish-constables give Notice to the Overseers of the Poor of their respective Parishes, that at the Time and Place so appointed, the Overseers of the Poor may do well to bring or send Lists in writing under their Hands, how all such Persons in their Parishes are daily employed who have no visible Means, save their Labour, to live by; and for their Assistance and Direction therein, that they make their Returns according to the Precedents sent them, which may be as follows, in a List to be added to the Warrants:

T H E Return of *A. B.* and *C. D.* Overseers of the Poor of the Parish of ——— how all such Persons within the said Parish are daily employed, who have no visible Means, save their Labour, to live by.

Labourers. *A. B. worketh the whole Week for E. F.*
C. D. worketh two Days for M. N. and two for J. F.

L. F. worketh three Days for J. H. three Days for F. N. not settled where to work the other one Day.

G. F. refuseth to give an Account how he is employed, neither do we know.

Weavers. H. J. worketh all the Week for K. L.

J. K. is constantly employed by A. F.

K. Y. is constantly in his Trade, and wants no Work.

Single Women. A. E. spins for A. N. commonly ——— per Week.

E. F. spins for E. N. commonly ——— per Week.

A Warrant for such as refuse to work according to the Appointment of the Overseers, with the Allowance of two Justices of the Peace.

TO the Constables of the Parish of C. and every and either of them.

Devon II. **C**omplaint being made unto us by the Overseers of the Poor of your said Parish, that C. D. of your Parish, Husbandman, having no visible means, save his Labour, to live by, nor ordinary or daily Trade; and being by the said Overseers, with the Allowance of two Justices of the Peace, appointed work and fit Employment, as an Act of Parliament in such Cases directs,

directs, yet refuseth to work according to such Appointments: You are therefore in his Majesty's Name willed and required to summon and warn the said C. D. personally to appear before us as ——— on ——— to answer the said Complaint, and to shew Cause, if any, why he should not be sent to the House of Correction, as the said Statute in such Cases directs. And see that you make due Execution and Return hereof at the Time and Place aforesaid.

Given under our Hands and Seals this ——— &c.

A Warrant of Commitment for one who shall refuse to work, being appointed thereunto as aforesaid.

TO the Constables of C. and every and either of them; and also to the Keeper of his Majesty's House of Correction in the Parish of St. Thomas the Apostle, near the City of Exon, these.

Devon II.

FOrasmuch as it appeareth unto us whose Names are subscribed, two of his Majesty's Justices of the Peace, in and for the County aforesaid, that the Overseers of the Poor of the Parish of C. aforesaid, with the Allowance of two Justices of the Peace, have provided Work, and fit Employment for C. D. of the same Parish, Husbandman, in order to keep him from being idle, he having no visible means, save his Labour,

bour, to live by, nor ordinary or daily Trade to maintain himself, and that he refuseth to work according to such Appointment. And whereas in pursuance of a Complaint made unto us, by the Overseers of the Poor aforesaid, and of our Warrant thereupon granted against him, the said C. D. to appear before us, this present Day at — to answer for not working according to the Appointment, and ordered as aforesaid, the said C. D. hath personally appeared at the Time and Place so warned as aforesaid, but hath made no lawful or reasonable Defence, and hath been legally convicted of the said Offence, so complained against him, as aforesaid; These are therefore in his Majesty's Name, to require you the Constables aforesaid, or some or one of you, immediately on sight hereof to take the Body of the said C. D. and him forthwith to convey unto his Majesties House of Correction aforesaid, and the Keeper of the said House of Correction is hereby in his Majesty's Name required to receive into the said House, the Body of the said C. D. when to him brought for the Cause aforesaid, and him therein safely to detain and keep until thence delivered by our Order, or Order of some other of the Justices of the Peace of this County, and in the mean Time, to keep him to hard Work and Labour, and to punish him by due and moderate Whipping, he &c. fail &c.

Given under our Hands and Seals, &c.

SHORT

SHORT, plain and easy Stops for the practical Proceedings in this Affair.

THAT such Poor as receive a Shilling or nine Pence weekly, should receive four or five Pence *per* Week in Bread or Corn as it comes from the Mill, the Assize duly observed, (except Bedrid, and other sick Poor, and such as are provided for by hired Nurfs) not that the Observance of the Assize of Bread and Beer is an Article in all Court-Leets: That before they receive any Relief, whether in Bread or Money, they give an Account how they are daily employed, and of their constant Attendance on Sundays at Church, or other Place of religious Worship, and an Account thereof taken in Writing: Those few Steps duly observed, will sufficiently answer the whole Design in most Parishes of *Devon*.

THE Reader cannot but observe, that in this homely Treatise I have walked in an unbeaten Path, wherein even the Wise and Learned have mis'd the Way, as appears by the small or no Benefit obtained by their Proposals; *The Race is not always to the Swift, &c.*

A LATE Writer hath computed the Poor-rates in *England* to be about eight hundred thousand Pounds *per Ann.* which nearly agrees with forty thousand Pounds *per Ann.* in *Devon*; and recommends eight Work-houses to be in each County, one with another, and a thousand Pound to be bestowed in each House, &c. The Charge of the House, with Managery, Hazards,

zards, &c. will amount to no small Sum : And considering that in *Devon* no one is idle for want of a House, or for want of a Stock, and whilst a Work-house will neither advance Trade or encrease Wages, the Gentleman doth not discover wherein a Work-house will be beneficial in *Devon*, whatever it may be in other Counties.

THE Proposals before-mentioned require neither Work-houses or Stocks, nor any new Law, nor Difficulty, Hazzards or Skill, beyond what may be carried on by Men of common and ordinary Capacities, and to quiet the Poor, none to be abated of their former Allowance.

THE present Charge considered, with the insolent, mobbing and levelling Principles of the meaner Sort, it seems high Time to put a Restraint thereto, *least a Fire break out in the Brambles, and devour the Cedars of Lebanon.*

THE Proportions in *Devon*, as in the Time of King *Charles II.* and before that Time.

	l.	s.	d.
In <i>Winckley</i> , 23 Rates to the Poor comes to	130	06	08
<i>Winckley</i> Hundred	162	18	04
Sub Division	4115	15	09
North Grand Division	12347	07	03
Three Grand Divisions	37042	01	09
A twentieth Part on the South	1949	11	03
<i>Devon</i>	33591	13	07

Devon J. **W**^E whole Names
subscribed, Justices of
the Peace in and for
the County aforesaid, do ap-
prove of the Method herein
before contained, for em-
ploying and relieving the
Poor; and do recommend
the same to be put in Prac-
tice in the several Parishes in
this County.

Ja. Sheppard.

John Belfield.

Wm. Bickford.

Tho. Carew.

Richard Teo.

Wm. Oxenham.

F I N I S.

the Court should do as
prove of the Method in
before, for
playing, believing
Poor; and no
the same to be put in
the in the several
the Court.

For Stipendiary
John Joseph
Wm. O'Connell
Richard Lee
Wm. O'Connell

1714

